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Freedom, Fellowship and Character in Religion.

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Editorial.

THE *Christian Union* thinks the autionary motto, "Not good if deached," found on railway tickets ight be serviceably employed by tudents of the Bible. A Bible text hat has a very plain meaning in one irection when separated from the ontext, is found to have quite a modified significance when read as it hould be in relation to preceding nd following passages. There is a reat deal of Biblical criticism, both orthodox and liberal that is highly lishonest in this respect.

One of the longest and soundest arguments on the opening of the Exposition on Sunday reaches us in a printed pamphlet from the pen of Rev. Henry C. Kinney, missionary of the Protestant Episcopal church at the Stock Yards. The testimony Mr. Kinney has to offer on this point is the more valuable that it comes from an orthodox source and also from one who has long been actively identified with the working classes. In an interesting private note, Mr. Kinney tells us something of his work, which was started in the basement of his church last winter. The beneficiaries were mostly Roman Catholics, and large numbers of men and boys were kept off the streets and out of places of low and dangerous amusement. The fact that he was not able to carry on the work on Sundays was a great drawback, and it is his experience here that has led Mr. Kinney to add his voice to the demand to give all the privileges of the coming Exposition to those most needing them, and at a time when they can reap full advantage therefrom.

THE refusal of Joseph Mayer and his friends to visit America during the World's Fair for the purpose of producing the Passion Play is based on reasons that do them the greatest credit. Mr. Mayer explains that this representation has never been for the ends of gain or popular fame, but a religious exercise simply; performed in fulfilment of a vow made by their Bavarian ancestors thanking God for his mercy in relieving the village of the plague: "God prospers our valley and our people are contented. If we were to turn this rite to the ends of worldly gain we should be violating the spirit of our compact with heaven, and serious evil might befall us and ours." This may be very unsophisticated, but it is also very admirable.

PRESIDENT Harrison had some excellent things to say to the public school teachers, lately assembled at Saratoga in their annual national convention. It was as appropriate, he said, for the chief magistrate to review the teachers of the land as that he should review its army or militia. Our strength as a republic lies not in any trained band or military workers, but "in that great reserve to be found in the instructed young of our land who come to its defense in time of peril." He did not hesitate to condemn some of the old-time methods of education, especially the examination system, and to commend those more advanced principle that are making such rapid progress in educational circles. All through the address showed a deep and sincere interest in the work of the convention, and was a credit to the one delivering it, which deserved to be received, as it was, with hearty enthusiasm.

AMONG the political items circulating through the press, indicating the approach of another campaign, is one reporting the refusal of Mr. Cleveland to allow his wife's name to be given to a club, formed for electioneering purposes, and composed of women. The name suggested was the "Frances Cleveland Influence Club." Mr. Cleveland certainly acted in accordance with the dictates of true taste and common sense, as well as husbandly feeling, in declining the honor thus proposed; but we have been chiefly struck by the use of the word "influence" in this connection. The implication that the influence women may exert by this and other means in political affairs is not only entirely legitimate but quite womanly, while any more open activity in the same direction, such as is exercised by the masculine voter, is, we think, very pernicious. Many women who would join an "influence" club would doubtless be quite shocked at the thought of walking quietly to the polls and depositing a ballot, but the latter performance is as much more honorable as it is logical. Irresponsible influence is a dangerous factor everywhere, and has been one of the most serious obstacles to the progress of right relations between men and women.

WE are in receipt of a printed slip from Rev. E. B. Butler, signed by some of the temperance workers in Boston and vicinity, petitioning the Unitarian Temperance society to place itself unreservedly upon a total abstinence basis. This society has been in the habit of issuing two card circulars, one pledging to total abstinence, the other to the simple discouragement of the use and sale of intoxicating beverages. Some misunderstanding and confusion result from this two-fold policy from the fact that signers of these pledges are often admitted to local unions whose requirements are much more strict. Mr. Butler reprints the resolutions passed at the National Conference at Saratoga in 1891, recommending the adoption of the total abstinence principle among Unitarians, and urges that the work of the society would be much more effectual if this could become an example to be universally followed in all our churches.

WE had occasion last week to deplore the excited fears and unworthy prejudices which manifest themselves in a certain class of minds, sometimes orthodox and sometimes liberal, at the least mention of Roman Catholicism. The recent election in England coined a new word in definition of this feeling, as it is found in political circles. The county of Ulster has a population that is fully one-half or more Catholic, and the derivatives "ulsteria" and "ulsterics" describe the state of undue mental agitation and hysterical alarm which the supposed encroachments of the church upon modern civilization arouse in many honest minds. We are far from approving the degree of power which the Mother Church seeks and obtains for herself wherever opportunity offords, especially in the control of our large cities, but we think abuses in this line as often arise from the Protestant neglect and cupidity as from Catholic greed, and we are opposed to strong class feeling wherever found. "Ulsteria" is a good name for the thing it defines.

AT the time of this writing the country is eagerly awaiting the action of the lower house on the question of the Sunday opening. The vote of the senate, conditioning the appropriation $5,000,000 upon the Quay amendment, is the subject of lively comment. The spectacle of a Quay obstructing legislation on such a matter with an attempt to enforce the religious observance of Sunday is indeed edifying! A notorious boss politician, discarded by the ruling elements in his own party, poses, as a model of Sabbatarian piety! But it is worth noting how this adverse action on the senate's part has quickened thought and developed rational sentiment on the point at issue. Public opinion never showed itself stronger or more intelligent on this question than it is doing now. Another point should be remembered. The Columbian exposition may be closed on Sunday, but that will offer no bar to the visits of national dignitaries and others high in authority, who need its privileges least, from passing through its gates on that day. The visit paid by General Grant with Dom Pedro to the exposition of '76, and the bitter comment it excited is still remembered. Nothing is more probable than that Mr. Quay and his senatorial brethern will profit by all such chances offered them to break and infringe upon the rule they have themselves established. The interests of religion and morality require that the poor man shall be kept out, but the spirit of selfish greed and connivance will find many ways of opening the way to the rich and powerful.

THE INDEPENDENT thinks that the modern church has made a discovery in the organization and rapid growth of the Christian Endeavor movement, second only to Miss Anthony's. Miss Anthony discovered woman, and the church has discovered that it has young people. It prints a symposium on the work of this society, filled with tributes to its worth and usefulness from eminent orthodox pens. Bishop Vincent sees in it the "church of tomorrow." Through such association of earnest young men and women "enthusiasm will be hardened into character and habit." President Harper thinks the society might be utilized in a helpful way for the intelligent study of the Bible, emphasizing the adjective and saying there is far too little such study now. Whatever more radical observers may think of certain features of this organization, its general aim and spirit must command the admiration of all. Anything that contributes to enlarge the sum of thoughtfulness among the young, to arouse the feeling of personal accountability in matters pertaining to upright living, should receive encouragement on all sides. We look to see much good result from the Endeavor movement.

The Real Question.

We print this week two more articles on the "Supplementary Resolution." There are several others waiting in the woods where the senior editor is seeking his rest. The exigencies of the vacation, as well as the limited space in our columns, demand patience on the part of our contributors. So far as the articles help bring the real issue to the surface and make clear the matter in discussion, we will give space to them. But mere personalities or discussions of details we must submit to the arbitration of private correspondence and personal adjustment. Some of our correspondents are yet engaged in counting the columns of space given in UNITY to this discussion. That is a fruitless task, for UNITY is likely to dedicate *all* its columns, in the future as in the past, to the task of making clear and potent a principle which organized Christendom entire, as yet, is loth to face and much more reluctant to accept; that principle being the adequacy of the ethical foundation for religious organization, the non-dogmatic possibility of religious fellowship. The Western Conference at Cincinnati declared for such a basis in such terms that *no one* could misunderstand it, *no one* dispute where it stood. Now that Conference has

placed itself in such a position that its best friends and old adherents are in dispute as to what it means. We allude to the obvious facts in the case, not to our own or any one else's, theories or interpretations of words. Whatever was the hope in May, no one of the forty-two who voted for the Supplementary Resolution can now, in the face of subsequent history, claim that that resolution was "plain, harmless and of no theological or practical import." The majority of the trustees of the Conference, so far as we are able to judge at present writing, declare that this resolution makes no difference in the Conference basis of fellowship or of work. On the other hand, so far as heard from, all those, for whose benefit the resolution was passed, they who are referred to in the preamble of the resolution, which runs as follows:—"*To meet the wishes of some of the Unitarian Churches and workers of the West,*"—unanimously assume that some thing was changed. One of these correspondents calls it a "divine inconsistency," which he welcomes; another prominent seceder says the conference is now "essentially where it was before the passage of the Cincinnati resolution," a third says it "adds to the ethical basis, theism," and so on, to the end of the list. Furthermore, those loyal and loving friends of the conference, not closely identified with our churches, or our ministry, who were before drawn to our fellowship have, so far as we have been able to hear from them, almost unanimously expressed their pain and regret over this confusion. Many of those who have subscribed money, out of their needs, to the Endowment Fund, that the conference might be strong in its ethical basis, have expressed their pain over a change which to them seems a change of temper and courage.

We wait to see what those who brought about this confusion and obscuration, as proved by *history*, if not by *logic*, are going to do about it. In the hands of this "*majority*" lie the conscience-problem and responsibility. They thought it would "make no difference!" It *has* made a great difference to many people. Where do they now stand; for or against an unqualified ethical basis for church and conference? Will they prefer the jurist vocation of interpreting doubtful clauses to suit very different opinions, or will they choose the old candor and the more gracious business of using words for the *clarification* rather than the *obscuration* of thought upon this fundamental and crucial question in the religious life of to-day.

No one, so far as we know, has made a point against the Supplementary Resolution because it uses the word "religion," but it is an obvious objection that it has set forth a purpose to promulgate "*a* religion," by implication, one of many, thus abandoning the larger work of sustaining not "*a* religion" but *religion*, which is the same in its essence everywhere. This universal religion has manifested itself in history, in great and noble potency far removed from theological considerations; and some of us hope that it is to become more and more identified in the future with the passion of the soul for excellence, rather than the determination of the intellect to interpret the universe or solve the mystery of the future.

Again, the point made against "hasty action" and "undue precipitancy of the discussion" was not against the limited time given it on the floors of the conference or the "five minute rule"; though that is a poor tool for truth seeking, while it is a very handy gag to hasten parliamentary transactions, to be repented of at one's leisure. Our complaint is that this resolution, dealing with a matter far more fundamental and important than any "by-laws" of the conference, was not given that dignity and consideration of previous announcement and preliminary preparation for discussion, which the by-laws require for the handling of much more technical and trivial matters.* There should be felt a *moral* obligation, though it be not a legal one, which would compel those who intend to bring forward serious questions affecting organization before such a body, to give notice, ample enough to secure for it a place on the program and an adequate attendance of delegates.

We are criticised in some quarters for taking too "sober" a view of this whole question. There are those who seem to be surprised that we can not dispose of the matter as a good joke upon somebody, and expect that if we all joined in a hearty laugh over the matter, our seceding brethren would come in with better grace and all "trouble" vanish. This does not seem to us to be the mission of laughter or the function of humor. The constituency represented by the seceders has the right to be treated with the dignity of truth-followers and truth-seekers. We can hardly see how one side is justified in treating as trifling and unimportant a resolution which the other side charges with grave import and significant changes.

Still others of our correspondents are surprised that some of us should object to this pledge to project into the future, and make of them a measuring formula, words of our own choosing and liking. Such forget that all creeds sprung from the preferred statement of those who drew them up, their tyranny arose not because they did not represent the honest convictions of men, at the time they were drafted, but because those men having the power to draft and to legislate abused that power in making their legislation prospective and more extensive than their own choice and preference. It is not because *we* do not like these statements that we refuse to consent willingly to commit the conference to the work of promulgating such, but it is because we believe that there is room for one conference and one fellowship, that is willing to trust the future, and is ready to toil for a church without a "statement" other than the hunger for helpfulness and the passion of morals.

A young and earnest college student put the thing in a nutshell the other day by stating the following contrast. Alluding to a certain bond of union which does hold in loving and working fellowship a range of thought and feeling that cannot now be commanded by the W. U. C. in its present attitude he said, "*That* asks me to work for *religion as interpreted by the growing thought and the noblest lives of humanity*, while *this* asks me to work for *a religion in harmony with a preamble and statement*, and, he added, "I see a difference. I can work for the first but I do not like to pledge myself now to the latter." Another contrast was established by the conference itself at its last meeting. It is a significant indication of the haste and fever in which the Supplementary Resolution was pushed, that no one of the forty-two noticed, that within a few minutes after its passage the conference willingly stultified it. In expressing its sympathy with those who are struggling for spiritual and intellectual freedom in other denominations it said, "We desire to publish our warmest sympathy with every longing and aspiration for larger and broader statement of all the great problems, religious or social, and to this end *we front the future unpledged save to all that it holds for us.*" *Is there any contradiction here?

However unwelcome the task and however sorrowing friends may deplore it, UNITY is consecrated to this problem of clearing the title of a non-credal movement, or else to the the withdrawal of the pretention and the frank acceptance instead of a credal implication, some dogmatic line, noble, high, free as it doubtless will be.

The subsequent history of the supplementary resolution passed last May has introduced new elements into the problem which the majority we trust will recognize as facts. Quite as obstinate as the logic with which they in May justified their votes, and by means of which they hoped to increase the number of workers, without limiting its sympathies or losing any of its inspirations." History has already proven that the last hope can not be wholly realized. Whether or not the first hope can be realized remains to be seen.

The question then is this—Is the Western Unitarian Conference still willing to raise unconditionally over its work as well as its word the flag raised at Cincinnati; and is it content to do with only such co-operation as comes from those willing to work under so broad a declaration?

To bring out with clearness this question, UNITY columns will be opened indefinitely to those who write over their full names; subject always to the limitations of space and courtesy.

* The by-law referred to runs thus: AMENDMENTS. These by-laws may be amended at any regular meeting of the conference by an affirmative vote of two-thirds of the members present, provided notice of such proposed action shall have been announced by the secretary of the conference to the several societies connected therewith and duly published in one or more papers in the United States.

* "*Resolved*. That this conference notes with delight the disintegration of credal fetters and of theological tyranny in the various branches of Christendom, and that we watch with fraternal interest the struggle within all the denominations towards intellectual and spiritual freedom. We desire to publish our warmest sympathy with every longing and aspiration for larger and broader statement of all the great problems, religious or social, and, to this end, we front the future unpledged save to all that it holds for us."

Pencilings.

My little friend, Lucy, broke her pet doll the other day, a lovely creature of wax and white kid, with pink cheeks, brown curls and eyes to match. Poor Lucy was inconsolable until a big brother came to her relief with an offer to mend Miss Samantha. The average boy is as incomprehensible to me as a proposition in Hegel, and I do not pretend to know whether it was in a fit of mental abstraction only, or with youthful malice that Miss Samantha's head was restored to its natural place, indeed, but in a reversed relation; her face, still smiling and serene, looking directly over the flowing ends of her blue sash, and in an opposite direction from her little pointed, red-cased toes. The author of the mishap laughed immoderately when he saw the grotesque effect, but Lucy cried. Sobbingly she received her treasure back into her arms, pressing it close, and so in a measure hiding the deformity. She has a loving heart and liberal fancy, and she might soon cease to think about Miss Samantha's peculiarity had it not been for the amused and curious questions put to her by other people, questions which always win a look of grieved reproach, the little maiden making the necessary explanations in a very dignified manner that arouse a sense of shame in some of her teasing interlocutors. She always ends by saying, "But Miss Samantha can't help it, and I love her just the same."

I like a moral that I can spread out a good deal, and here is one that has a double application all around. We are broken and mended dolls, and the owners of dolls, every one of us. On the affectional side of life what repaired loves and friendships! On the intellectual what broken and renovated ideals! My little Lucy is more to be envied than laughed at. N that blind faith is enviable; Lucy faith is not blind. Deep within is th constant remembrance of things they are. She knows the exact stat of the case as well as anyone. Lov must often go misdirected in a worl where there is much power of lovin Were Lucy less truthful or intelligen were she to insist that Miss Samanth had never suffered any real injur that a doll with a face that looke backwards was as beautiful and desi able as any other, then her loyalt would not be the kind to win o praise. I have more than one adu friend and acquaintance who is carry ing about a larger doll than Lucy's with this important difference that it real nature is not suspected; who be lieve themselves instead the happ and honored custodians of some re sentiment or conviction. Well, be lief of all kinds has its merit and it own degree of saving power; it hard to mark the spot where hones and devout faith ends and credulit begins. But I return to my poin that Lucy's is a case of sincere an helpful belief, and this, because it so honest with itself. I hope she wi go on loving her broken dolls; the are better worth it than those doll which luck or insensibility have pre served from such accidents. Afte all, perhaps nothing binds us togethe more closely than a common sense imperfection. To the Heart above can be but little else that commend us.

Men and Things.

WALTER DAMROSCH is said to be engage in writing an opera whose subject is to b Hawthorne's "Scarlet Letter." Mr. G. P Lathrop is writing the libretto.

LORD COLERIDGE has, we are informed been pursuaded to take part in the contro versy over the handwriting of Junius. H is said to have reviewed all the evidence carefully weighed the *pros* and *cons*, an delivered a written judgment, which wi shortly be published.

DR. CHEESEMAN is reported as sayin that two-thirds of the rejected applicants fo admission to West Point and the Nava Academy are rejected on account of physi cal injury inflicted on the boys by cigarett smoking. If this is true, it is an argumen against the practice which will be more ap to appeal to the soldier-loving boy than an other that is addressed to him.

THE *Woman's Journal* tells of the exam ination of the brain of Gambetta by Dr Brocca, the greatest living physiologist o the day, who in his report said, "Had thi brain been put before me without my know ing to whom it belonged, I should hav said that it was that of a woman who ha well used all her faculties; it is below th average weight of the male Europea brain."

IN 1842 a Russian farmer tried the exper ment of extracting oil from the sunflowe His efforts were considered most visionary but he persevered, until now the industry i said to be of enormous proportions, ther being 700,000 acres under cultivation in Rus sia. There are two kinds, one with seed that are crushed for oil, and a second spe cies which is consumed by the people in th same way that peanuts are in this country

ONE of the daily press reports the stor of the polished stone, bordered with gold above the entrance to Unity church. Th slab is a piece of the rock on which th martyred Michael Servetus was burned whose heretical or Unitarian views on th trinity and other dogmas led to his publi execution. The stone was procured in 1867 by Mr. Edward D. Hosmer, on a visit t Geneva, and at the request of Robert Coll yer, who thought it would be a fitting me mento for the new church, then building.

THE following story is going the round of the press: "Pope Pius IX, granted a audience to a French lady of high station who threw herself at his feet and devoutl thanked him for the restoration of he health. "But how have I done it?" in quired the Pope. "I procured a stockin that belonged to your Holiness," she re plied. "One of my stockings?" "Yes, put the talisman on my diseased foot, an it has been completely cured." "Madame," replied the Pope, a little maliciously, "for tune has been very kind to you. You nee only put on one of my stockings and you foot is healed, while I put on both my stock ings every morning, and I can hardl walk."

Contributed and Selected.

The Inner Change.

Sweet Spring restores the blossom to the tree;
Call the birds their song, and hope to me;
Across the barren waste of fear and doubt,
The faiths and loves of life are stealing out:
The leaf and buds, the tendrils twining far,
Assurances of truth, clear as a star!

Song For All.

Flowers of song like daisies grow,
Prattling children love them so:
Roses bloom in gardens rare,
Princes prize them, sweet and fair;
Common flowers and flowers divine,
Everywhere in beauty shine!

—*William Brunton.*
Pierce Street, Walden, Mass.

The Conference Resolution.

It is with much reluctance that I accede to an urgent request to defend my vote on the resolution passed at our last Conference, for it is painful to differ from those we love and honor. But as some fifteen or twenty columns of UNITY have been filled with sad reproach and condemnation by the opponents of the resolution, it is only meet and just that those who thought it right to vote for it should also present their side of the case. Yet it will be understood, I trust, that there is no difference of purpose and intention between those who voted against it and those who voted for it. I, at least, can not admit that any one desires or intends to stand more distinctly and unwaveringly for a religion in which fellowship is conditioned by no doctrinal test than I do. If I have cast a vote against that position it has been through ignorance and not through intention, and as soon as I can see my vote in that light I will promptly and frankly reverse it.

But let us look at the case. It seems to me to divide itself into two parts—a fact, and the inferences from that fact. We will begin with the fact:

I suppose no one of us would for a moment think of denying that the tract No. 17 contains a description up to date of the sort of religion which it is the general aim and purpose of our Conference to promulgate. If any one should write to the headquarters asking what kind of religion we were trying to establish, that little tract would be sent as an answer to that question. Thousands of copies of it have thus been sent out. And if I, or any clergyman who holds to the "ethical basis," were asked the same question, we should, one and all, answer by pointing to that statement. It is printed in our Year Book and in many of our church books to answer that ever recurring question. The tract itself explicitly asserts that it was written expressly to answer that question.

There is no difference of opinion, then, in regard to the fact in the case. It is a fact that our general aim and purpose as a Conference and as individuals is to promulgate a religion in harmony with that preamble and statement. We state that to be our aim every week. And we voted it to be our aim at our last Conference in these words:

"*Resolved*, That the general aim and purpose of the Conference is to promulgate a religion in harmony with the foregoing preamble and statement."

So much in regard to the fact. No one can deny it. And that fact is not changed by our stating it at a Conference as well as individually. The statement is not dogmatic. It is simply historic. It is present, not future. There is no "hereafter" in it, as its opponents will see by reading it. It asserts that it "*is*" our aim now, today. It contains no obligation or assurance as to the future. We no more bind ourselves to promulgate such a religion next year or next week by that resolution than we do by our own individual statements of our aim, or than we do by handing that tract to an inquiring friend. On the contrary, we expressly assert in the statement itself that it is "always open to re-statement."

But leaving this undisputed and indisputable fact, we come to some of the inferences drawn from this recent statement of it.

In the first place it is inferred that by stating the fact we "divide between our word and our work." Our word is still for a non-doctrinal religion, we are told, but our work for a doctrinal religion. Inferences, like tastes are a somewhat personal matter, and I draw an inference the direct opposite of this. It seems to me that by this resolve we point to our word and declare that our aim is to make our work identical with our word by promulgating a non-doctrinal religion. Instead of dividing between word and work, we declare that we aim to make no division or difference between them. That is certainly what the new resolution says, and I for one, suppose it to mean what it says.

Another inference is, that we have made our position hazy, have blurred its distinctness by that resolve. But is it not much more natural to draw the opposite inference? We point to our previously announced position and declare that position to be the one we hold in our work as well as in our words. Surely, if our position were clear before, it is more clear now. If anyone were so short-sighted or distrustful as to fail to see or admit that it was our aim to promulgate such a non-credal religion, he can no longer plead ignorance of our purpose. This resolution has made it doubly clear.

Still another inference drawn from this statement is that any resolution must be evil that comes from the opponents of the Western Conference, however harmless it might seem. But I am precluded from drawing this inference by one simple reason. To draw it I must assume that the persons presenting the resolution do not mean what they say. I must think evil of them when their words and acts do not justify any such imputation. I cannot do that. *Noblesse oblige.* I am bound to treat a man as honest till he is proved dishonest. And if by so doing I am to suffer, then I will suffer. I would rather be wronged by others than impute wrong to them without cause. If all Christendom should come to me and consent to labor with me on condition that I would state that it was my aim to promulgate a religion in harmony with that little tract—a non-doctrinal religion, always open to re-statement—what earthly reason could I give for not gladly assuring them that it was my aim to do so?

And while unwilling to impute evil motives to others, I must protest against having others impute evil motives to me. It has been said in UNITY that the affirmative votes were cast for the sake of "fatness" or dishonorable "peace." Of course I can not speak for others, but for myself that accusation is absolutely false and absolutely groundless. I voted in the affirmative for the sake of acting in a courteous and honorable manner to those who offered the resolution. The resolution did seem to me entirely unnecessary. But inasmuch as it seemed to others necessary, and inasmuch as I could not see that it detracted one jot or tittle from our lofty position, I voted for it. If, without yielding anything, I could make it easier for others to come up to that higher position, I felt it my duty to do so.

Yet I do not assert that those who opposed it, did so through unworthy motives. They opposed it because they drew certain inferences from it that I could not draw. But the future alone can decide which of those inferences are right and which wrong, and I wait to be instructed by the future.

A. W. GOULD.

Destiny or Compromise, Which?

Perhaps, inasmuch as I had nothing at all to say at the recent conference in Chicago about the resolution now affixed to the "Things most commonly believed among us," (a silence on the writer's part enjoined by the able defenses and apologies made by those who had a special reason for championing their positions because of their pioneer interest in the Western Conference movement, and their identity with its history,) I may now utter what to me seemed paramount to all other considerations in the discussion of the resolution. I was against the resolution for one good reason. Not because I suspected that the resolution was either of the nature of a compromise of our position or a pacific measure for the reorganization and refraternization of all those interested in either platform of belief of the specific A. U. A., or W. U. C., but altogether because it was really unnecessary and meaningless. Socially there was and is no need of it, and ethically how can there be any virtue in the resolution? Here is the point—If the things most commonly believed among us—(Are we to understand by the use of the word *us*, that Unitarians of all phases of belief are here embraced, or does the word refer simply to those who belong to the A. U. A., or the W. U. C.?) will not in themselves tend to the development of a practical religion, be it Christian or Pagan, either in theory or conduct, then how and by what method will the resolution "make," "evolve" or "compel" it? If one plants a potato in the ground he expects to see a potato-plant growing out of the ground and a potato growing in the ground and not an orange or a cucumber. And to what avail is it to pin on to our method of developing the potato the idea that we shall do our best to *make it a potato*, if in itself it is *bound* to be a potato and we cannot by any kind of "gardening," by natural process, and only by working a miracle make it anything else? This to me is the glaring flaw in the resolution which makes the resolution superfluous and irrelevant to the general argument and development contained in the tract referred to as "The things most commonly believed among us." The resolution is but as Hamlet said of what he was reading; "Words, words, words," a glittering array of them so tautological in thought when expressed on the resolution to all kinds of Unitarian reasoning, that one is amazed to find them made into any kind of a plausible measure for the reconciliation of men who ought to need and really do need no reconciliation. For call all Unitarian theory and doctrine and philosophy of morals and conduct what we may, if it in itself does not evolve a religion then why not; if we must indeed have some sort of mythology to lean on, or grow up to *use the right kind of means to that end?* If you wish a Spaniard why try to develop one from a negro, or if you wish red why try to force it out of white?

If the Unitarian movement, not as the result of a theory or a doctrine or theology or philosophy only, but as *destiny*, will not lead to a religion, all resolutions to make "the things most commonly believed among us" develop one, will not do it except as these things most commonly believed among us are not what they are and read, and can thus be interpreted into Christian dogma for the building up of a Christian religion. If the Unitarian movement is to be a destiny and not a compromise let us keep the eye on the future not the past, on what *is* truth, feeedom, righteousness, love, and not on any particular human opinion of them, whether right or wrong.

J. C. F. GRUMBINE.

A Remarkable Fossil.

In an Oxford Museum there is to be seen a huge stone sack. It is carved as though fresh from a man's back; It bears the mark of a rope which once encircled it in two places, and has the usual puckers at the mouth where the string once secured the opening. All over the stone can be seen marks of the course sacking which once covered it.

Its history is curious. Some years ago it was fished up in the Thames below London Bridge, where it must have lain for centuries. Some workman in the time of the Romans was carrying this sack of cement from a boat to the shore, when the burden slipped from his shoulder into the water.

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Church Door Pulpit.

The Unitarian Church.

DELIVERED AT THE SECOND UNITARIAN CHURCH, BROOKLYN, N. Y., MAY 1, 1892, BY THE REV. JOHN W. CHADWICK.

Reprinted from the Standard Union.

(Continued from last week.)

Dr. Channing, who, in 1815, was thirty-five years old, and had been for twelve years the beloved minister of the Federal Street church, in Boston, wrote an elaborate letter in answer to Morse's article, denying the general sympathy of his party with Priestley and Belsham (they were not Socinians, but Arians, for the most part, in their theory of Christ), but claiming for the Socinian humanitarians the Christian name, and all the rights and courtesies of Christian fellowship. But it was his reply to Evart's charge of dishonesty and hypocrisy that showed what a reserve of moral indignation his quiet modesty had long concealed. His disclaimer was entirely rational, but the event proved the mistakenness of the policy which the liberals had pursued. In periods of transition, negation and affirmation should go hand in hand. The policy of the Boston minister, who was "mighty careful to tell no lies," always fails in the long run. It is not enough to preach that which you believe, as Channing and his party did, with passionate sincerity. The negations must come out. They had to, then and there.

In conclusion, Channing pleaded earnestly against the exclusive spirit which would deny the Christian name, and shut out from Christian fellowship, all those who could not take the Calvinistic Shibboleth upon their lips. His pleading was in vain. The controversy which had been so vigorously begun went on for several years, and [illegible]v into it on either side men of great ability. Many things were said that showed how independent of each other are theological soundness and the Christian spirit. In the asperities of debate, in the injustice of parochial divisions, there was blame enough on either side. Scores of congregations were divided, and hundreds of the clergy and laity who should have been lifelong friends were ranged in hostile camps and met each other with indifferent greetings or averted eyes.

Channing's contribution to the controversy was equally remarkable for the smallness of its bulk and the weight of each particular item of the count. There was one mighty sermon in Baltimore (1819) at Jared Spark's ordination; and a few weeks ago I stood in the very church and pulpit in which it was preached and felt myself again on holy ground. The pulpit's shape is not unlike that of a mortar and the sermon that was shot from it exploded like a bomb in the orthodox camp. There was another mighty sermon that was preached at the dedication of the Second Unitarian Church in New York, in which the sacred eloquence of Dewey was afterwards a soaring flame. There were a few articles in the *Christian Examiner*, and a few public letters to the same effect. But every sermon that he preached was interpenetrated with his Unitarian gospel of the dignity of human nature, the supremacy of reason, salvation by character, and the intellectual and moral unity of God and man. He had no liking for controversy, and the most of it fell into other hands, some of them mighty for the pulling down of strongholds of inveterate error, some of them plastic for the shaping of new forms of church organization and missionary work. Of the former Andrew Norton, of the latter Ezra Stiles Gannett, was easily the first. The elder Ware contended against Woods of Andover, for the new interpretations; whence an imperfect pun —the "Wood'n Ware Controversy" —touched with a gleam of humor the two sombre spirits of a strenuous and baleful time.

My friend William Gannett reckons that few of the preachers who were over forty were ever anything but Arians. The younger men were more inclined to the Socinian interpretation, which was not inconsistent with an intense biblicism and supernaturalism. Jesus might be a man and still invested with miraculous powers, miraculously born and raised up from the dead, and the Bible might be the infallible record of his life and teaching and of much besides. But hardly had the Unitarian controversy, as between liberals and Calvinists, reached its term, which may be rudely fixed at 1830, than the first signs began to appear of a new controversy within the limits of the Unitarian body, a controversy in which Channing was distinctly on the liberal side, though others broke much more effectually than he with the Arian and supernaturalist tradition. But we find him lamenting the development of "a Unitarian orthodoxy," and deprecating "a swollen way of talking about Christ," and these signs are two of many that make clear in what direction he was going, and why the more conservative people viewed him with distrust; though it should not be forgotten that his anti-slavery sympathies also were intolerable to many. But the Unitarianism of Channing and those whose intellectual and spiritual temper was nearest akin to his, contained from the outset of the denominational history a principle—the principle of reason in religion—which soon or late was sure to carry those obedient to it a great deal farther away from Arianism, which exalted Christ sometimes to a degree of inappreciable difference from God, than the Socinian doctrine of a miraculously-gifted man and an infallible book. It was inevitable, if reason was sufficient to determine the grounds and limits of a revelation, and within those limits, to interpret what was written, that there should come the moment when it would dare to judge the revelation, and by such judgment assert its own superiority thereto. When Channing said, "The truth is, and it ought not to be denied, that our ultimate reliance is and must be on our own reason; I am surer that my rational nature is from God than that any book is an expresssion of His will"; he said that in which all our later radicalisms were folded like the oak within the acorn's cup.

But the development would probably have been much slower if a new philosophy, quite different from that of Locke, which was unconsciously the philosophy of Channing, while unconsciously he anticipated a more spiritual rendering of the world, and very different from that of Hartley, which Priestley and Belsham had espoused, had not sprung up in Germany, and been illustrated by such names as Kant, Fichte and Schelling, and in England found such advocates as Coleridge and Carlyle. These last, it would appear, did much more than the Germans directly to foster the transcendental movement in New England, and Carlyle's "Sartor Resartus" with its one glorious chapter on "Natural Supernaturalism" the most of all. There were many touched with the new thought; pre-eminently Emerson and Hedge, and Ripley and Clarke, and Bartol and Parker; and to the first and last of these respectively it fell to give to it its loftiest expression, and its most thorough-going application to the religious questions of the hour. Emerson's withdrawal from the Hanover Street pulpit in 1832, because of his inability to use the forms of the Lord's Supper as they were then generally understood, was followed in 1836 by his little book called "Nature," and in 1838 by his "Divinity School Address," higher than which the wings of his religious aspiration never beat the upper heavens. Furness's "Remarks on the Four Gospels," a book of startling radicalism in its day, came out in 1836, and Strauss's "Life of Jesus" of the year before had consequences not to be measured by the degree to which his mythical theory would commend itself to an intelligent and earnest mind. It laid bare the countless inconsistencies of the miraculous stories and the insufficiency of naturalistic ingenuity to meet the case. But it was a young man, who was one of the first American readers of Strauss' book, and who reviewed it for the "Christian Examiner" with more satire than appreciation, who had just finished a translation of De Wette's "Introduction to the Old Testament," who was to concentrate in himself to an unparalleled degree the influence of the New Criticism and New Philosophy on the Unitarian body. I speak of Theodore Parker, who was born August 24, 1810, was settled at West Roxbury in 1837, and in Boston, where he had been preaching for some time, in 1846, and died in Italy, May 10, 1860. What manner of preaching he did in West Roxbury we have just now a better opportunity for knowing than before, a volume of his sermons there being still warm from the press. They are much warmer from the impress of his spirit. They have a wonderful simplicity. The love of God, the love of man, the love of all things beautiful and sweet and true, blossoms on every page. I had hoped that his sermon on "The Temptations of Milkmen" would be there, but it is not.

Reading everything, 350 volumes in fourteen months, before he fairly got up steam, Parker read deep in all the philosophical and critical literature of the time, and skimmed from it the cream of cream. He heard Emerson in Cambridge and walked home to Roxbury with a stormy pulse, thinking unutterable things. At least, so far he had not uttered them; but now he felt he must, and soon he did, first to his own people, and then, one day—May 19, 1841—in a South Boston sermon at the ordination of a friend; and now the sermon ranks with Channing's Baltimore sermon and Emerson's at Cambridge, as one of the great epoch-making sermons of the Unitarian developement. Its subject was "The Transient and Permanent in Christianity." The permanent was the spiritual truth and the personality of Jesus, exalted to a degree which the most conservative Unitarian of the present time could not easily surpass. It was the transient part that was most permanent in the hearer's memories and the denominational consciousness. In this, he included the New Testament miracles, not as never having happened, but as being now more an incumbrance than a help. He also included the supernatural character of the Bible and Jesus and the sacraments, not as invalid and unworthy, but as not essential to a Christian faith and life. Parker had not yet thought out his system to the end, but he had gone too far already for the brethren's peace, or for his own. For, like some others, while he must speak frankly and strongly, he had a woman's heart, hated to wound others, and was easily wounded himself. The South Boston sermon was followed up with a course of lectures afterwards published in a book called, "A Discourse on Matters Pertaining to Religion," which are the best expression of Parker's theological position. No more religious book has ever welled from the deep heart of man. His new philosophy united with the fundamental religiousness of his nature to produce this result. His interpretation of the philosophy was much more positive than that of its great German expounders. Compared with Schilling's or Fichte's it was as a mountain to a cloud, and where "Kant's God and Immortality" were merely posited as conveniences for the working of his "Categorical Imperative," of the Moral Law, with Parker, God, Immortality, the Moral Law were intuitional certainties of irrefragable stability. It was as if he had set aside a public supernatural revelation only substituting for it a private one, in each several mind and heart. At the same time, it must be said that in the general working of Parker's mind he was much more experimental than intuitional. His religious intuitionalism was very much the splendid symbol of his personal genius for religion and his own abiding faith. Channing, theoretically inductive, was practically deductive; while Parker, theoretically deductive, had such a stomach for facts as few men ever had, and his digestion of them gave the tone and vigor of his intellectual life.

The controversy growing out of Parker's theological position was both long and hard, and it was harder upon none than upon those who, honoring and loving him for his great gifts and noble spirit, felt that they could not walk with him because they were not agreed. He made no attempt to organize a party, and was left very much alone. To exchange with him was dangerous, and for daring so much on one occasion, James Freeman Clarke saw the secession of a large section of his congregation, and John T. Sargent lost his standing as a minister at large. The influence of the controversy on the life of the denomination was simply paralyzing for some twenty years. It alienated from its organized activities, if not from its name and its communion, many of the younger men, some of them such as Johnson, and Longfellow, and Higginson, and Weiss, and Frothingham, and Wasson, men of the rarest intellectual force and largest spiritual capacity, to lose whose furtherance and sympathy was almost a fatal blow. The bias of the anti-slavery conflict on the situation was such as to prevent an organized schism from the body. It was, moreover, of the essence of transcendentalism to be distrustful of organization, and the anti-slavery movement drew off a world of Parker's energy that might have made the theological controversy still more hot; while the ethical passion of the young abolitionists who followed the double lead of Parker and Garrison was for the time being the one "world at a time" which they could entertain, and furnished them with all the high and genial fellowship that they could ask.

The war of words came to an end at last on the political field, and the war of ships and armies followed; and in April, 1865, just as the tottering strength of the great rebellion was rushing down to final wreck, a Unitarian Convention met in New York to initiate the fourth period of our denominational life, the period of organization. We will call the other three the periods of controversy and internal division and stagnation. It was a good year for such a meeting, the 300th anniversary of the first Unitarian church established in the world, that of Georgio Blandrata, in Poland. The convention was the direct result of Dr. Bellow's personal application to himself of that great word of the spirit, "Thou hast been faithful over a few things, I will make thee ruler over many things." He had been faithful over the few things of the Sanitary Commission—few relatively to the boundless energy of his organizing and inspiring genius. He had conceived and managed and inspired its

orious work, and all that he had ne instead of exhausting his energy d stored up in him a fresh amount, hich must have some new outlet or e man would spiritually burst. In vance of the convention $100,000 as raised by subscription and turned er into the treasury of the Unitarian ssociation, four-fifths as much as had en given for denominational work rough that channel during the pre- ding twenty-five years. A single ear since then has seen $225,000 uring through that channel, and e regular annual expenditure is bout $100,000, which is very greatly creased by the work of the Western onference, that of the state and the cal conferences, and that of the Women's National Alliance, while pecial objects often double the mount. From those whose wish is ther to the thought we sometimes ear that Unitarianism is dying out, ut in the light of these figures and ith half a million of our publications cattered every year where it was a ew thousand formerly, and with more hurches west of the Rockies than we ad west of the Hudson twenty years go, scoring additions every year that ill soon outnumber all we reckoned hen—in the light of all these facts nd many others of like character, it urely may be said, "As dying, and behold we live;" and with such vigor nd expansion as we never had before.

But I must have no one suppose that this period of organized activity has been troubled by no controversy whatever. Because we have freedom of inquiry and religious liberty, and because some hasten slowly and others a little faster in the revision of their opinions, I am inclined to think that we shall always have some differences of opinion and policy, and that we shall wax warm about them if we do not get red-hot. But I doubt if we are any worse on this account. Periods of difference in religious bodies are quite as often periods of prosperity and growth as periods of decadence. We have, in fact, had three somewhat memorable controversies during the last thirty years in our denomination. The formation of our National Conference in 1865 was the signal for the beginning of the first. Some wanted a creed of several articles as a banner for our organization. That had no chance. The proposition was defeated by an overwhelming vote. It would have been perfectly easy to frame a constitution that would have been true to all and agreeable to both parties, under which we could have gone on conquering and to conquer from that time till now. But what some wanted was "a stone of stumbling and a rock of offense," and they had their way, incorporating in the preamble of the constitution a phrase describing Jesus as our "Lord and Master Jesus Christ," which, for a good many, carried with it a suggestion of authority inimical to spiritual freedom and a suggestion of official dignity unwarranted by the historic facts. There was a great debate, and it was renewed at Syracuse, at the second meeting of the conference, which was established in New York. Indeed, what has since been aptly called the "Battle of Syracuse" was one of the greatest meetings we have ever had. I shall never forget the flaming eloquence of the abolitionist hero, Charles C. Burleigh, as he appealed "from you to your Master," pointing to the words of Jesus on the frescoed wall; nor how Dr. Bellows had to hold down the top of his dear shining head after such an extemporaneous speech as only he could make. The battle was a victory for the conservative party, and that night, upon the homebound train, the Free Religious Association was conceived and duly born in Boston the next May. It detached many wholly from the Unitarian body and gave many others room for their wider sympathies, while they still kept up their connection with the parent body and tried, time and again to bring the obnoxious preamble into better shape. As it now stands, there is an article of the constitution declaring that the preamble is only binding upon those who can agree to it. This miserable shift is likely to be done away with before long, a committee having been appointed at the last meeting of the conference to this end. Meantime, the broadening temper of the conference has drawn back every year a greater number of those who were alienated from it by its earlier course.

What is known in our annals as the "Year Book Controversy" was a pendant of the controversy in and about the National Conference. The question mooted was whether the names of those who could not conscientiously appropriate the Christian name should appear on the Year Book of the Unitarian Association. It may seem a petty question, but it involved the questions, What is Christianity and What is Unitarianism? and the further question whether a man can be a Unitarian who is not a Christian. The personal center of the controversy was the Rev. William J. Potter, of New Bedford, after the Rev. O. B. Frothingham, the president of the Free Religious Association, a preacher of the loftiest moral temper and the rarest intellectual gifts; his published sermons the best expression of our most characteristic thought to which we have yet attained, as calm as Channing's in their tone, but with an intellectual grasp which Channing never had, and a sweep of vision which was impossible before the orb of scientific truth had fully risen and dispersed the misty exhalations of the dawn. The final outcome of the controversy was the admission to the Year Book, and by that sign to the denomination, in good standing, of all ministers who were in charge of Unitarian societies and of all who had been so and had not withdrawn from the ministry. And so again we took the broader road which leads to the destruction of all artificial barriers between men who, if not of one mind, are of one heart and one soul.

Last, but not least, we have had our "Western Controversy," and have it still, though it is agitating us much less than formerly, and seems in a fair way to follow the course of the "Year Book Controversy" to a happy end. It came about through the attempt of certain earnest spirits to limit the fellowship of the Western Conference by a "statement of purpose" committing the Conference as such to a belief in Christian Theism. In the great debate which followed, at its annual meeting, the Conference, refusing to limit its fellowship by any dogmatic test, welcomed all to come in and help who would fain build up the kingdom of righteousness and truth and love. This action was the signal for the withdrawal of a strong and able party from the Western Conference, and for the extension of the controversy in ever widening circles, until the East hardly less than the West was included in their sweep. There has been much more misunderstanding than real difference. The principal contestants for the broader way have been men pre-eminent for their theistic ardor and the tenderness of their devotion to the memory and example of the Man of Nazareth. What they have contended for has been simply a franker avowal of the National Conference position; putting first, however, the principle of generous inclusion, and then making a statement of "things commonly believed among us" wonderfully rich and strong, and expressly given as not covering all and binding none. I have no doubt in my own mind that we shall ultimately come to this position, and that the wandering sheep will all come home at last, as those who went out on the other side have mainly done; and that there will be one flock, and one fold, open on every side to pastures new. Long since the spiritual genius of Martineau, whom the Messianic phrase of the National Conference preamble would exclude from our fellowship, if it were made a test, sounded the note of highest courage when he said: "The true religious life supplies grounds of sympathy and association deeper and wiser than can be expressed in any doctrinal names or formulas, and free play can never be given to these genuine spiritual affinities till all stipulation, direct or implied, for specified agreement in theological belief is discarded from the bases of church union." Into the largeness of this liberty we are sure to come at length; nor is it now a distant city sparkling like a grain of salt, but near at hand, and beautiful with unimagined light.

The fifty years which have gone by since Channing died in 1842 have seen great changes in the several worlds of politics and science and philosophy and criticism and theology. They have seen the anti-slavery conflict, in which Channing and Parker took conspicuous and noble parts, culminating in civil war and in the destruction of slavery. They have seen science advancing with a step ever more confident to discoveries ever more magnificent, the doctrine of evolution central to them all and giving them organic unity and life. They have seen philosophy driven back by science from the transcendental ground and compelled to base itself upon experience. They have seen theology powerfully affected both by philosophy and science, and criticism in its treatment of the Bible making all things new with its discovery of the modern date of great portions of the Pentateuch and all the Psalms, if we take the Exile as the dividing line between ancient and modern in the Old Testament history. And all of these changes have powerfully affected Unitarian thought and life. Nobody has been more sensitive to them than we; no sect has been less backward and more cordial in accepting the new idea. But so it has happened that, while the philosophy for which Emerson and Parker were made anathema, has passed into the keeping of the orthodox sects, the scientific philosophy which these have made anathema, in its turn has become very generally the philosophy of Unitarian thought. So it happens that the critical results which Parker reached, and which his brother Unitarians could not endure, are now the commonplaces of the progressive orthodox. So it happens that the doctrine of the divine unity now resumes a wealth of meaning in which, at first, it had no part. Science is but another name for the discovered unity of the world, and the unity of the world reflects as in a mirror the unity of the Universal Soul. If any doctrine was more central to the Unitarianism of Channing than the unity of God, it was the Dignity of Human Nature. But, clearly, Channing's "one sublime idea," as he called it, has been vigorously challenged by the doctrine of heredity, and by the Darwinian theory of human origins. In the first particular, the gain of pity and compassion is much more than any loss entailed; while, as for the second, what seems the wreck of faith in human nature has been its grandest confirmation. For nothing argues the essential dignity of man more clearly than his triumph over the limitations of his brute inheritance, while the long way that he has come is prophecy of the novel heights undreamed of that await his tireless feet. As it is here, so it is everywhere. If that which was done away was glorious, much more that which remaineth is glorious.

It is through its inheritance from Priestley in the main that Unitarianism has been a movement of thought in sympathy with science. It is through its inheritance from Socinus and Milton and Locke and Price and Priestley and Channing and Parker that it has been a movement of conscience in sympathy with reform. And as the former binds it to the religious interpretation of science, so does the latter bind it to intelligent co-operation with every movement that makes for the purification of our politics and the improvement of our social life. Common worship is beautiful, and mutual incitement to the highest moral thing is more than beautiful, but a church or body of churches, which is not persuaded that the field is the world and does not shape its life conformably to that persuasion, is a thing that cumbereth the ground. Away with it to the oven!

The Study Table.

The undermentioned books will be mailed, postage free, upon receipt of the advertised prices, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

His Bold Experiment. By Henry Frank. New York: The Minerva Pub. Co. Paper.

Mr. Frank has given us a book that is both strong and crude. It is a story of married life, in which the element of religion is also introduced. The hero is a young minister, who, having married a woman of beautiful face, but inferior character and attainments suffers the shame and sorrow of seeing her transfer her affection to a man of low and commonplace type. The action which gives the book its title, "His Bold Experiment," is one that will win both praise and censure, according to the mind that judges. The husband thus bereft of what makes life dearest, bereft, too, of what public opinion on these matters regards as his right and prerogative, resolves to use no coercive measures to restore what is lost, but to leave his wife free to act upon her own judgment and conscience. The result is repentance and a return to her rightful place and duty on the erring wife's side. The main principle which the author lays down in this connection is that nearly all the present ills and suffering pertaining to the married estate spring from woman's enslavement. Until she has become a free creature, intellectually, socially and domestically, the problem will remain unsettled. It is for the most part her problem, so Mr. Frank seems to think. The conclusion, whether abstractly true or not, is certainly the more interesting and suggestive that it comes from the other side of the house. In no way can attention to the woman side of all these questions be so quickly won as when man becomes her advocate. Mr. Frank's book deals with a serious theme that deserves to be more carefully wrought out in parts. As it is, he has, in many places allowed feeling to run ahead of reason in the statement of his case, which the reader, most sympathetic with his general aim, must regret. In some of the pictures which he draws of the coarse, illiterate and meanly tyrranical spirit governing farm-life on the frontier, he has not exaggerated, perhaps, but they are of a revolting nature that will itself stand in the way we fear of impressing the lesson where it is most needed. As a literary effort the book cannot be called a success, though there are many signs of skill and power.

Little Brothers of the Air. By Olive Howe Miller. Boston: Houghton, Mifflin & Co. Price, $1.25.

We have here another volume of essays by Mrs. Miller, on the subject with which her name has been associated in the public mind so many years, talks about birds their tricks and habits, most of the articles having appeared before in the leading magazines. They are written with grace, intelligence and spirit, and the volume is a readable one for young and old, aside from its more solid merit, in the scientific information it contains to the special student.

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Notes from the Field.

Grand Rapids, Mich.—We learn that our friends of Unity church are off on a new lead, and one that promises to be of lasting benefit in strengthening and upbuilding the church of our choice, in our sister city. Rev. Mila F. Tupper preached her last sermon there before vacation, on the 26th of June. The previous Sabbath, the 19th, had been signalized by "Flower Sunday" services, on which occasion quite a number of children were dedicated, and several adults became more closely allied to Unitarian interests by signing the church "Bond of Union." Miss Tupper early in the week, succeeding her last day of service, left for Los Angeles, California, and is not expected to fill her pulpit again until the first Sunday in September.

Sometime before her departure, the idea of lay services was suggested for a part of the vacation time, and a programme was accordingly arranged for the month of July. Two of these meetings have gone by, and the services have been of such a nature as to draw out good audiences and cause much favorable comment on the ability displayed by the participants thus far.

On the 3d inst., "The Nation's Needs To-day," was the subject, ably handled by Messrs. Willis B. Perkins, Edwin Burfoot, J. B. McMahon, and W. D. Fuller, in speeches of ten or fifteen minutes each; Mrs. C. S. Udell in charge. The speeches, interspersed wrth patriotic hymns, made the service a memorable one in the history of the church. On the 10th inst., Hon. E. G. D. Holden occupied the pulpit, and his subject from Gen. 1:3, "Let there be Light," was handled in a manner highly satisfactory to the large audience that assembled to hear him. Mr. Holden is not a stranger to the platform, and though this was his first effort in the pulpit, he was complimented as appearing to have been born for the place, and to be at home in it. Mrs. A. O. Smith will have charge of the services on the 17th, and it is understood that she will also deliver an original discourse. She will be remembered for her able paper upon "Mid-week Meetings," at the last annual Conference, subsequently published in this paper. And by the way, those same mid-week, or Conference meetings, do not let up a moment or decrease in interest, on account of Miss Tupper's absence. The church parlor has been deserted however, and for the month, these meetings have gone out among the parishioners. The first was held at Mrs. A. O. Smith's residence on the 6th, and the second at the residence of Mrs. C. S. Udell on the 13th; at both, the attendance was larger than it had ever been at the church parlors, though the sessions are well attended there.

This vacation program of our friends at Grand Rapids covers only the month of July, but it is by no means certain that it will not be extended through August also. The ready and willing workers in Unity Church, while giving their beloved pastor a much needed rest, do not seem at all inclinded to let the good work stop, even for a "summer vacation." H.

Weirs N. H.—The Unitarian Grove meeting will be held from July 31 to August 7, with the following program: Saturday evening, July 30, 7:30 p. m. Social reception at the Lake Side House. Sunday, July 31, 10:30 a. m. Preacher to be announced; 2:30 p. m. Sermon by Rev. Minot J. Savage, of Boston; 7:30 p. m. Conference meeting, led by Rev. S. C. Beane, of Newbury Port. Monday, August 1, 2. p. m. The Grove Meeting will give way to the exercises of the Endicott Memorial. Hon. John J. Bell, Rev. Andrew P. Peabody, D. D., L. L. D., Hon. E. P. Jewell and others will take part; 7:30 p. m. Conference meeting, led by Rev. Edward B. Payne of, Berkley, California. Tuesday, August 2, 10:30 a. m. Sermon, preacher to be announced; 2:30 p. m. Address, Rev. Watari Kitashima, of Japan, on Japanese religions; 7:30 p.m. Conference meeting, led by Rev. Jas. B. Morrison, of Laconia. Wednesday, August 3, 10:30 a. m. Sermon, by Rev. Watari Kitashima; 2 p. m. Excursion over the lake to Wolfboro; 7:30 p. m. Lecture, by Rev. T. G. Allen, secretary of the American Psychical Society, on "The Present Relation of Psychical Research to Biblical Study." Thursday, August 4, 10:30 a. m., 2:30 p. m. and 7:30 p. m. Meetings of the Unitarian Sunday-school Society, Religious Guilds and The Women's Alliance in combination. Speakers: Hon. H. G. Wadlin, of Boston, Rev. Edward A. Horton, of Boston, Rev. D. M. Wilson, of Quincy, Mass., Rev. Stopford W. Brooke, of Boston, Rev. B. R. Bulkeley, of Concord, Mass., Rev. W. W. Hayward, of Medfield, Mass., and several leading women of the Alliance. Friday, August 5, 10:30 a. m. Sermon, by Rev. Stopford W. Brooke, of Boston, followed by Conference, led by Rev. D. M. Wilson, of Quincy; 2:30 p.m. Platform meeting in behalf of Union of Purpose and Endeavor among Liberal Christians. Rev. Edward B. Payne of Berkeley, California, will preside. Addresses by Rev. M. D. Shutter, D.D., of Minneapolis, Rev. William R. Alger, of Boston, Rev. E. L. Rexford, D.D., of Boston, Rev. Edward A. Horton of Boston, and Rev. B. R. Bulkeley, of Concord, Mass. 7:30 p. m. Platform meeting continued. Addresses by Rev. Thos. W. Illman, of Concord, N. H.; Rev. Watari Kitashima, of Japan; Rev. S. W. Squires, of New Haven, conn., Rev. Geo. M. Bodge, of Leominster, and others. 9:00 p. m. Social gathering. Saturday, August 6, 10.20 a. m. Sermon by Rev. Geo. M. Bodge, of Leominster, Mass., followed by Conference, led by Rev. M. D. Shutter, D.D. 2:00 p. m. Excursion about the lake. 7 30 p. m. Concert by the Choir of boys. Sunday, August 7, 10:15 a. m. Praise service. 10:45 a. m. Sermon by Rev. William R. Alger, of Boston. 2:30 p. m. Service by Rev. E. L. Rexford, D.D. 7:30 p. m. Farewell Conference, led by Rev. James B. Morrison, of Laconia, with short addresses by the brethren. Monday, August 8. Excursion to the White Mountains.

Kalamazoo, Mich.—The following "Bond of Union" has been adopted by the Unitarian church of Kalamazoo, of which Rev. Caroline J. Bartlett is minister: "Earnestly desiring to develop in ourselves, and in the world, honest, reverent thought, faithfulness to our highest conceptions of right living, the spirit of love and service to our fellow men, and allegiance towards all the interests of morality and religion as interpreted by the growing thought and purest lives of humanity, we join ourselves together, hoping to help one another in all good things, and to advance the cause of pure and practical religion in the community; basing our union upon no credal test, but upon the purpose herein expressed, and welcoming all who wish to join us to help establish truth, righteousness and love in the world."

—The Rev. Oliver M. Cousens, of Dexter, Maine, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

J. F. MOORS, *Chairman*,
D. W. MOREHOUSE, *Secretary*.
July 8, 1892.

—The Rev. C. H. Rogers, of Arkansas City, Kansas, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

J. F. MOORS, *Chairman*,
D. W. MOREHOUSE, *Secretary*,
July 8, 1892.

—The Rev. William F. Furman, of Westfield, New York, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

J. F. MOORS, *Chairman*,
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July 8, 1892.

New Paynesville, Minn.—Student Rigstad, from the Meadville school, conducted the first liberal service ever held in this place on Sunday, the 10th. He had an audience of fifty persons, all of whom showed the deepest interest and closest attention. He is an earnest speaker and his discourse shows careful thought. These people show an honest wish for light and there is a fine field here for missionary work. The sheep without a fold need a shepherd and housing.

Boston.—Union services are held in the "First Church" at the Back Bay and in the "New South Church" at the south end.

—Rev. A. Dillago returned early this month from his educational tour in the south. During the summer he will preach in New England towns and will conduct a series of Sunday evening services at the hall of the Young Men's Christian Union in Boston.

Chicago.—Mr. and Mrs. Maxson, father and mother of Rev. H. D. Maxson, so lately lost to us, spent last Sunday in the city, attending the services at All Souls Church.

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Dr. Janes is evidently a thorough scholar, and one can not fail to be impressed with the care, the honesty, the faithfulness, the impartiality, the love of truth, the conservatism exhibited throughout this admirable volume.—*Popular Science Monthly.*

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A Few of Nature's Children.

As I sit lazily swinging in my hammock at the corner of our generous veranda, dreamily watching Dame Nature between my half-closed eyelids, I see her tiny agents taking their Sabbath recreation. The light breeze is playing havoc with the downy dandelion balls.

How stately they look, like grey-headed men; so tall and straight; so dignified and unbending; some keeping their grey locks in spite of the breeze, while others grow bald in the twinkling of an eye. The little yellow buds at their sides have not the courage to grow any more, so settle back to go to sleep for another year, only opening their disks just wide enough to give us a peep into their golden hearts.

And the butterflies! How they frolic through the bushes and tall grasses—brown and gold butterflies! What an eye for colors Nature has! And I think her tiny creatures have quite as much vanity as her larger human children. A yellow butterfly has just alighted upon a bunch of blue violets. Don't you suppose it thought "I shall look well there. My yellow dress will show to wonderful advantage against the deep blue of those violets."

Don't tell me that the filmy-winged dragon-flies with their rainbow tints don't know that they are beautiful, and by being as beautiful as they know how to be are doing God's work in this glorious world.

Ah! will you believe it? Just now one of the many brown butterflies fluttering about the lawn, started to alight on a piece of orange peel, which the small boy of the family has thrown down. After just touching its feet, it flies away. Can you divine its thought? I think I can. The butterfly, in search of sweets, thought it was one of those yellow daisies which love the deep grasses. What a good April joke that would have been, had it happened three months ago.

The birds are my particular delight just now, they are so numerous and have such sweet voices—when they are good-natured—for they do scold sometimes, and then their voices get so piping and shrill. There are the old robins hopping about, finding a dinner for their young, I suppose, which seem like such overgrown children. Why, some of them are quite as large as their parents, only not so sleek and trim, and they have an uncertain gait and wing.

Did you ever watch the mother-bird as she hunted a breakfast for her family? If not, watch your first opportunity. You will see a comedy and tragedy in one. Tragic for insect or worm which fails to hide itself from Robin's eye.

Well! this is the way the breakfast comes. Mother-bird hops a few steps and then gives her head a little twist as if listening. I remember some one said once that he thought the birds were listening, not looking for their breakfast. Well, they must have pretty good ears to detect the tread of an ant or the creeping of a worm. I would not be surprised if the twist had something to do with the position of their eyes which are so far back on their heads.

Perhaps both reasons are correct. The old robin has given her young one such a breakfast. I wonder how a bird of its size manages to get outside of so many worms. I have seen six enter that rapacious maw. How patient dear mother-bird is! I am getting a whole sermon on patience from her. She runs along the ground and then stops to listen—or look; then takes a few more hops and gives her head a sudden twist, following that action up with a duck of her bill into the depths of the clover. She has caught it. See her tug and pull and—there! she has lost it. Mr. Worm has hid himself away in his underground house. Mother-bird wastes no time in lamenting, but hops away with a look which plainly says: "Let the next worm beware." Sure enough! A few more hops and again the long beak disappears. This time she makes sure of her prey. Mr. Worm wiggles and Mrs. Robin pecks until there is no life left to resist its fate. Now the worm is gathered up into festoons and carried off to Pet Robin waiting under the lilac-bush. "You lazy fellow! Why don't you hop about and find your own breakfast? You must be old enough. Your mother spoils you, that's all there is about it. Just wait until you have a family of your own and have to hop and hop, and pick and pick. Then you will remember your mother's unselfish care—perhaps."

Oh, my! That was a velvety bee that flew so near my face. He's a handsome fellow with a black and gold jacket; but distance, even in his case, lends enchantment to the view. I wish he would get off this piazza. There he goes, away across the lawn in search of flowers. I am afraid it will be poor picking, you ten o'clock scholar, for all the butterflies, bees and bugs in town have visited my flower-beds this morning.

All I can see ahead of me at this moment are those wise looking dandelions, appearing so grave over the frolics of the tiny children, and seemingly disapproving, as old people very often do, of the follies of youth. But let them frolic, Old Men Dandelions! They will settle down from very necessity in a few months, so don't begrudge them this sweet summer's day.

OLD MEN DANDELIONS.

Over the hill-top;
Sown in the hollow;
Beside the road;
Everywhere stealing,
They creep midst the grasses
And take their abode.

Dotting the meadows
With golden-silk cushions,
Where butterflies rest;
They seem of all beauties
Of springtime's begetting,
The brightest and best.

Days, few in number,
Not years, make the total
Of life for each one.
Gray prematurely,
They look like old chieftans
When battles are done.

With dignified bearing,
Their white crests unbending,
They proudly maintain
That rainstorm or hailstorm
Or winds from the mountain
May lash them in vain.

When lo! They stand shaking
Like very old fellows
As bald as can be.
Their white locks so silky
Float silently onward
Away o'er the lea.

For butterflies sporting
From flower to flower
In gay, careless play,
Flit past the old grey-beards,
With saucy wings brushing
Their thin locks away.

Yet still they hold higher
Their bald heads, and straighten
Their stalks silver-green.
Old Men Dandelions
Your pride is as boastful
As Juno's, I ween.

H. I. T.

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Announcements.

THIRD TOWER HILL SUMMER ASSEMBLY.

AND

Sixth Annual Sunday School Institute.

HILLSIDE, WIS., AUG. 1-13, 1892.

WEEK-DAY PROGRAMME.

7 a. m., Breakfast at Dining-Hall.
8 to 8:30, Song and conversational meeting at Pavilion.
8:30 to 10:30. Intermission.
10:30 to 12:30. Sunday-school Institute work.
1 p. m. Dinner.
3:30 to 5 p. m. Literature classes, and Illustrative Unity Club work.
8 p. m. Popular Lectures.

All the exercises will be held in the Pavilion on the Tower Hill grounds.

Concert directed by William Apmadoc of the National Cymrodorion Society.

SUNDAYS.

JULY 31. As last year, the first Sunday will be given to a Grove meeting in Loomis Grove, near Lone Rock. The grounds are within reach of wagons from Tower Hill. Preaching at 10:30 and 2 p. m. Basket dinner between. The attending ministers will speak.

AUG. 7. Dedication of the Emerson Pavilion on the grounds at 2 p. m.
Addresses by Prof. D. B. Frankenberger, of the Wisconsin State University, and others.
Another meeting for the morning or evening may be arranged, if those in attendance so elect.

AUG. 14. The annual Helena valley Grove meeting. Preaching Saturday, 2 p. m. Sunday 10:30 a. m. and 2 p. m.

INSTITUTE STUDIES.

The work will be devoted to the third years' study in the "Six Years' Course" for liberal Sunday Schools, recommended by this Institute in 1889. The sessions will be presided over by Rev. A. W. Gould, president of the Western Unitarian Sunday-school Society. The first three days will be given to a study of "Essentials of Character," presented by Rev. H. C. McDougal of Madison. The remainder of the sessions will be given to a study of "The Growth of the Hebrew Religion," presented by Rev. F. W. N. Hugenholtz, of Grand Rapids, friend and pupil of the lamented Professor Kuenen, of Leyden.

The work will be divided into the following general departments:

A. INTRODUCTION.
B. THE GOD OF ISRAEL.
C. THE AGE OF THE PROPHETS.
D. THE AGE OF THE SCRIBES AND THE PRIESTS.

These will be sub-divided into twenty-two lessons, and will be treated in nine forenoons at the Institute.

The aim will be to approach the Bible as literature, place its people and its teachings in their proper relations to the rest of the world, studying it as a natural product of human nature. The studies will be of interest to all those attracted to the science of religion, whether they be Sunday-school teachers or not.

LITERATURE CLASSES.

These afternoon classes will consist of readings, with conversation, from Browning, Ibsen or Walt Whitman as may be elected, for those who choose to attend. Miss Mae Fowler, of Chicago, will give occasional readings and recitations throughout the institute, and the young people of Unity chapel will lead the singing.

EVENING LECTURES.

Among the entertainments already provided are the following, subject to rearrangement, changes and additions.

COL. L. H. AYME, of the department of Promotion and Publicity, of the World's Fair, will deliver three lectures as follows:

I. A general description of the World's Fair Grounds, Buildings and Exhibits.
II. The Spanish-American states and their Exhibits.
III. Special Features of the World's Fair; La Rabida, Fisheries. etc., etc.

Mr. E. C. Mason, of Madison, Wis., assisted by Mr. H. W. Griggs of the same place, will give an illustrated lecture, "An evening with the Stars."

Prof. F. G. Turner, of the Wisconsin State University, *Subject:* "The Heroic Age of American Colonization."

Prof. R. G. Thwaites, Secretary of the Wisconsin Historical Society, *Subject:* "The Black Hawk War."

Mrs. Sarah Joiner Sawyer, of Creston, Iowa, *Subject:* "Yellowstone Park."

Rev. H. C. McDougal, of Madison, *Subject:* "The Labor Question."

Rev. A. W. Gould, of Hinsdale, *Subject:* "Social Dreams."

SPECIAL ANNOUNCEMENTS.

WEDNESDAY, AUG. 10. 9:30 A. M. Business meeting of the Sunday School Society, and presentation of the Report of the Secretary, Mrs. M. H. Perkins.

MONDAY, AUG. 15. 2.30 P. M. Annual meeting of the Tower Hill Pleasure Co. Share-holders, at the Pavilion.

WEDNESDAY, AUG. 17. 12 M. A Farmers' Picnic, at which there will be a Barbecue, *a la* Arkansas, under the direction of Lloyd G. Wheeler, of Chicago. At 2 P. M. Speakers representing respectively the Republican, Democratic, Prohibition, People's, and Independent parties in Politics, will be given 30 minutes each, to tell what their respective parties can do for the farmer. Special announcements later.

During the month of August the young people of Tower Hill and vicinity are preparing to have a series of fifteen or eighteen studies of the World's Fair, taking the buildings and departments severally. This has no official connection with the institute but institute attendants will be welcome. The time for these studies will be announced later.

TERMS.

Excursion tickets from Chicago to Spring Green, and return, good until Oct. 1, can be obtained for $8.02. Similar tickets at reduced rates can be had on the Chicago, Milwaukee & St. Paul R. R. from Milwaukee, Kansas City and Council Bluffs. Clergymen can procure half-fare permits over the C., M. & St. P. R. R. Season ticket admitting to all meetings of the Institute, $2.00. Ticket to all evening lectures $1.00. Single admission to day sessions 10 cents. Single admission to evening lectures 20 cents. Board at Tower Hill Dining-room, $3.00 per week. Rent of section in Long-house, or board and room at Hillside Home School $6.00 per week. The latter place is two miles from Tower Hill. Fare between, 10 cents. Tents furnished with spring cots or double spring bed, without bedding, $2.50 per week. Fare to or from railroad station 25 cents. Trunks 25 cents.

RECREATION.

Ample opportunity will be given to walk, to row on the river, or to ride over the hills. The little steamer "Vella," the Tower Hill Excursion boat, can be chartered by parties of twenty or more for $2.00 an hour or upward. The Tower Hill, and three-seated, Buck-board can be rented for fifty cents per hour and upward. Parties too large for the buck-board can generally make arrangements with the farmers in the neighborhood, for extra conveyances, by speaking in time.

Saturday is reception day on Tower Hill throughout the season. In the afternoon ice-cream will be served, and there will be readings or lectures in the Pavilion from 2:30 to 3:30 p. m., after which there will be music and dancing into the early evening.

LOCATION.

Tower Hill is located on the Wisconsin river, three miles south of Spring Green, on a bluff where once there was a shot manufactory. It is thirty-five miles west of Madison and is reached by the Prairie du Chien Div. of the C. M. & St. P. R. Ry. The Tower Hill Pleasure Company now provides water, through hydrants, anywhere on the grounds. An ice house is on the grounds. There are, at present, several cottages, long-houses, a dining hall, pavilion and stable erected. The Pavilion is furnished with chairs, and one end of it is enclosed, containing piano, black-board and open fireplace for dark and cold days. Accommodation for from 30 to 40 transients are now available. Tents can be pitched or cottages erected on short notice.

All those intendiug to visit the institute are requested to write, at once, to the Secretary, Mrs. Ellen T. Leonard, 6600 Ellis Ave., Chicago, or to Jenkin Lloyd Jones, Hillside, Wis., that arrangements may be made for their accommodation. It is very important that those who intend to be present at the institute should make their applications for accomodation as soon as possible,—there will be no trouble in providing for those who give a week or more notice. Parties coming by train will remember that unless they have given previous notice there may be no conveyance at the railway station.

Chicago, July 18, 1892.

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Tomahawk Lakes, Wis.	
Lakeside, Wis.	Ortonville, Minn.
	Prior Lake, Minn.
Kilbourn City, Wis. (Dells of the Wisconsin.)	White Bear Lake, Minn.
	Lake Madison,
Beaver Dam, Wis.	So. Dakota.
Madison, Wis.	Big Stone Lake,
Delavan, Wis.	So. Dakota.
Sparta, Wis.	Elkhart Lake, Wis.
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